

18. In God’s dealings with the human race, there are two major classifications of imputations: **(1) REAL:** which the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity for that to which it is imputed. There are two factors involved: **(a)** What is imputed from the justice of God and the home or target for the imputation and **(b)** In a real imputation, what is imputed is in harmony, agreement, or affinity with the target of the imputation and **(2) Judicial:** where the justice of God imputes under the principle of antecedently one’s own. Therefore, there is no affinity—no home or target—between what is imputed and the recipient. Therefore, only one factor exists: what is being imputed.
19. Thus, great emphasis is placed on the Source of the judicial imputations, i.e., the justice of God. Therefore, there is no harmony, agreement, or affinity between the imputation and the object of the imputation, i.e., our sins and Jesus Christ.
20. A judicial imputation may also be referred to as a Forensic Imputation: “belonging to the courts of justice; indicates the application of a particular subject to the law.”⁷
21. In this case the justice of God makes a judicial or forensic decision to impute the sins of the human race to the perfect body of Jesus Christ. And the verse continues with the location to which God will make that forensic imputation, the prepositional phrase “on the cross,” the noun, **σταυρός (staurōs):** translated, “cross.” Here are more details:
 1. Cross (Greek: *staurōs*). The *crus immissa* referred to the combination of an upright beam (*stipes*) which projected above a shorter crossbeam (*patibulum*): ☩.
 2. This form, among three others, was the one used for the Lord’s crucifixion because of this statement in:

Matthew 27:37 And above His head they put up the charge against Him which read, “THIS IS JESUS THE KING OF THE JEWS.”⁸ (NASB)
 3. Jesus Christ was destined to die spiritually due to the imputation of humanity’s sins to His body where they were judged by the justice of God.

⁷ Steven H. Gifis, “forensic,” in *Barron’s Dictionary of Legal Terms*, 3d ed. (Hauppauge, N.Y.: Barron’s Educational Series, 1998), 192.

⁸ Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (*Hoútós esten Iēsoús ho basileús tón Ioudaíon*).



4. Once the judgment was completed, the Lord confirmed it with His proclamation from the cross of “**Τετέλεσται (Tetélestai)**”: “It is finished.” (John 19:30)
5. His spiritual death insured that everyone might have the opportunity to “die to sin and live to righteousness.”
22. The word “die” is the aorist middle participle of **ἀπογίνομαι (apogínomai)**: literally, “to cease to be what one was before.”
23. This phrase can be consolidated into one word, “conversion” and is defined as follows:

A spiritual and moral change attending a change of belief with conviction; specifically, the experience associated with and involving a definite and decisive adoption of religion, especially a Christian religion.⁹
24. So the “dying” here is not the loss of physical life but the cessation or discontinuance of what one was before. What is stopped is the sin nature’s dominance from its headquarters in the body.
25. It possesses lust patterns, which function as agent provocateurs, that constantly tempt the soul into acquiesce to certain facilitated behavior patterns.
26. What the Lord’s victory over sin accomplished on the cross was the potential removal of this intrinsic fifth column through faith alone in Christ alone.
27. The Greek word for that intrinsic fifth column is the noun **ἁμαρτία (hamartía)**: “sin.” Sin is a primary part of the gospel since its removal was the primary reason the human race needed a perfect Substitute to remove its sentence of death.
28. Never has the gospel and the teaching of Scripture been more available than it is right now in the twenty-first century. Never has a client nation been better equipped to grow in grace than at the present. Yet the more available the truth becomes the same may be said for the lie.
29. “Why do the heathen rage?” David asks in Psalm 2:1. Because, with free will, they pursue the material blessings of an advanced but pluralistic society. The freedoms our Constitution protects are more easily misused when there is also a growing number of citizens whose loss of thought takes that freedom to dangerous places.

⁹ Webster’s New Collegiate Dictionary, 2d ed. (Springfield, Mass.: G & C Merriam Co., Publishers, 1953), s.v. “conversion.”



30. Violations of former standards that were designed to maintain order in society are now rejected as discriminatory. Voices that plead history's warnings against divergence from long-proven standards are countered by those who use freedom of speech to shout down and silence the truth in favor of the lie.
31. The Frankfurt School's strategy to infuse the Progressive lie into the curricula of the nation's schools for the past eighty years has now come to flower evidenced by the ever-increasing advance of the graduates' loss of thought.
32. Incorporated into these curricula is the philosophy that absolute principles based on religious teachings should never regulate a diverse, multicultural, and multiracial secular population.
33. What is missed is that the Constitution and its Amendments were designed to provide freedom with responsibility to everyone regardless of their chosen religion or philosophy.
34. When seventy years of graduates from secondary, collegiate, and graduate schools enter society while the doctrinally-oriented elderly die off, the resultant loss of establishment thought by the former and the removal of it by the latter results in historical downtrends which eventuate in the four-generation curse.
35. This curse is stressed in the Second Commandment with regard to worshipping idols which a modernized society accomplishes with visuals and examples available from multiple electronic contrivances:

Exodus 20:4 “You shall not make for yourself an idol [stone or wood], or any likeness of what is in heaven above [visible objects: stars, birds] or on the earth beneath [men, cattle, reptiles, animals] or in the water under the earth [fish, water creatures]. (NASB)

v. 5 “You shall not bow down [שָׁחָה (*shachah*)] to them nor serve [עָבַד (*avath*)] them; for I, the Lord, your God, am a jealous [קַנָּא (*qanna*)]: “zealous”¹⁰] God, responding to the transgression [iniquity (NASB)] of fathers by dealing with children to the third and fourth generations of those who reject Me. (NET)

(End JAS2-64. See JAS2-65 for continuation of study at p. 641.)

¹⁰ “The word “jealous” is the same word often translated ‘zeal’ or ‘zealous.’ God’s zeal or jealousy is to protect his people or his institutions or his honor. Yahweh’s honor is bound up with the life of His people” (*The NET Bible* [Dallas: Biblical Studies Press, 1996-2005], 179sn9).



In verse 5, the verb שָׁחָהּ (*shachah*) “bow down” is reflexive, the concept being that you do this to yourself. You practice idolatry because your soul is in slavery, and the volition of your soul is acting in obedience to your soul slavery. Your free will operates according to a pattern of slavery. By bowing yourself down of your own free will, you have enslaved yourself.

The next phrase says, nor עָבַדְתָּם (*‘avath*) “serve them.” This verb is in the passive voice, meaning, “to be caused to be enslaved.” Enslavement of the soul leads to enslavement of the body. That is why a degenerate or an emotionally enslaved people always, invariably, without exception, had some form of overt manifestation of their soul slavery. (p. 26)

The word קָנָא (*qanna’*) “jealous” in the Hebrew means, “to permit no rival.” It refers to possessiveness. God’s possessiveness is based on the fact that He has purchased every believer from the slave market of sin. (pp. 26–27)

God states a principle connected with His possessiveness: [“responding to the transgression of fathers by dealing with children to the third and fourth generations of those who reject Me.” (NET)] Soul slavery causes the believer to “hate” God. He will not violate the volition of the individual. However, He states very clearly in His Word that such negative volition iniquity [or transgression] will be visited unto the third and fourth generation.

What the passage is saying is that the negative volition never goes past the four generations, or the human race would be wiped out. If you have four generations of negative volition, there is going to be a break.¹ (p. 28)

36. The ever-present solution to this historical downtrend is effective evangelism resulting in positive volition to Bible study. If new believers begin the lifelong process of inculcating the Word of God, they can become witnesses for the Prosecution for a new generation populated by serious students of the Bible.
37. The issue before client nation America is whether its idolatrous population will continue its decline into the fourth-generation curse or that some will pick up the colors and begin the march afresh toward the high ground of spiritual maturity.

¹ R. B. Thieme, Jr., *The Ten Commandments* (Houston: R. B. Thieme, Jr., Bible Ministries, 1971), 26–28.

38. Should that prospect come to fruition there would be attendant conversions by many that would “die to sin,” and “live for righteousness.” The word “live” is the aorist active subjunctive of **ζάω (záo)**: “live.”
39. What we are to live for comes next with the noun, **δικαιοσύνη (dikaiosúnē)**: “unto the righteousness.” It is a dative of advantage, the advantage to produce the righteousness of Christ through the filling of the Holy Spirit and His instruction in the thinking of Christ until “Christ is formed in you” (Galatians 4:19).
40. Here’s the expanded translation up to this point:
- 1 Peter 2:24** and He Himself took up the judicial imputation of our sins and endured the ordeal of being judged for them in His body on the cross, so that we might die to sin, i.e., converted from what we were before, and live unto righteousness ... (EXT)
41. The verse continues with a prepositional phrase that Peter borrowed from Isaiah 53:5 underlined below:
- Isaiah 53:5** But, He, the Messiah, was intensively pierced for our violations of the Mosaic Law, He was continuously crushed for our iniquitous status of unrighteousness; the punishment related to our reconciliation fell on Him, and by His wounds we are sewn together with God. (EXT)
42. The three major English translations use “wounds,” while the KJV has “stripes.” The Hebrew word is the noun **μώλωψ (mólōps)**: “a blow or wound made in war or the mark left on the body by the stripe of the whip. Used figuratively in 1 Peter 2:24 referring to stripes, quoted from Isaiah 53:5.²
43. The final phrase is “you were healed,” the aorist passive indicative of the verb **ιάομαι (iáomai)**: “Absolute of the results of divine punishment, which God brings to an end. The figure of sin as a wound or disease is also plain in 1 Peter 2:24.”³

² Spiros Zodhiates, gen. ed., “μώλωψ,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1001.

³ Walter Bauer, “ιάομαι,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 465.

44. The aorist tense is culminative “which signifies effort or process denoting the attainment of the end of such effort or process.”⁴ The passive voice indicates that believers receive the action of being healed by the work of Christ. The indicative mood certifies this as a statement of historical fact.
45. The etymology of the Hebrew verb, רָפָא (*rapa'*) is, “To heal, to make fresh, being restored to health, made healthy,” in Isaiah 53:5. It is related to wounds and their treatment but metaphorically it refers to the doctrine of reconciliation. This is developed by these points:
1. The secondary definition of *rapa'*, “healing,” came from the ancient world’s treatment of wounds.
 2. A wound “typically involves laceration or breaking of a membrane (as the skin) and usually damage to underlying tissues.”⁵
 3. The edges of the laceration were stitched together with string so that the injured area could heal while avoiding infection.
 4. The imagery the word *rapa'* represents is the spiritual laceration that exists between perfect God and sinful man.
 5. By His work on the cross, Jesus Christ draws the wound together, stitch by stitch—judgment by judgment—so that the enmity (infection) between God and man is “healed” or “sewn together” (reconciliation).
 6. The Niph'al stem is perfect passive for a completed action indicated by Jesus on the cross. This declarative statement is recorded in:

John 19:30 When Jesus had received the sour wine, He said, [“Τετέλεσται (*tetélestai*)] “It is finished!” And He bowed His head and give up His spirit. (NASB)

7. Yet, Isaiah wrote some 700 years before the events on Golgotha. This is explained by the Latin phrase, *propheticum perfectum*: “finished prophecy”:

The perfect tense serves to express actions, events, or states, which the speaker wishes to represent from the point of view of completion ... or while still future, are pictured as in their completed state. (p. 309)

⁴ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 196–97.

⁵ *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. “wound.”

